



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

for reconsideration of our currency system will by no means be exhausted when the 16 to 1 scheme is defeated. The accounts of the agrarian and labor movement are decidedly helpful, though but fragmentary. The same is true of the American Protective Association, the Salvation Army, the Woman's Christian Temperance Union, the progress of the colored population, and the history of important measures in connection with the careers of leaders, Blaine, Cleveland, Conkling, Garfield, Grant, Greeley, Harrison, Hayes, Sherman, etc.

While the volumes are primarily popular, both in style and matter, no student who wants to understand American social movements during the twenty-five years just past, can afford to miss the help which their vivid realism will afford.

ALBION W. SMALL.

The Coming Individualism. By A. EGMONT HAKE and O. E. WESSLAU. Archibald Constable & Co. (Westminster), 1895. Imported by The Macmillan Co. Pp. 347. \$4.

THIS volume is so handsome that as one proceeds to examine it the idea is suggested that the motive for producing it must have been largely æsthetic. This remark is not intended to suggest that the motive was not also economic, or that the British publishers did not know what they were about in producing such a book; on the contrary, there is not lacking evidence that Mr. A. Egmont Hake is a man of large means, for we know from the advertisement that he has previously published a number of books, and we may therefore take for granted that he has established his pecuniary responsibility to the satisfaction of his publishers. Nevertheless, we feel some surprise that the Macmillan Co. should have imported the book. Although he would not advise anyone to follow his example, the reviewer has conscientiously read every word of the ten chapters written by Messrs. Hake and Wesslau, as well as the essay on "Municipal Government," by Mr. Francis Fletcher-Vane, which is bound with this work, although no mention of it appears on the title-page. The subjects discussed are interesting and the style is bright and animated, but the book is honeycombed with absurdities which are the more noticeable because of the author's pretentious rationalism, and so far as the reviewer can judge there is no fresh thought in the work to justify its existence, unless we except the admirable presentation of the scope of operation

and the benefits of unregulated banks of issue conducted on the plan of the Scottish banks. The reviewer's acquaintance with the literature of banking is so limited that he speaks with hesitation, but he feels bound to say for the authors that he has never come across a better exposition of certain advantages of the unregulated bank of issue than is here given, although he is under the necessity of adding that the body of the chapter in which this exposition occurs contains almost as much confused thinking and unsound argument as does the rest of the book.

Like their great countryman, Mr. Herbert Spencer, and like the thousands of other individualists of the generation that has now almost passed away, the authors of this book have certain theories as to the philosophy of the state, and certain traditional prejudices as to the actual conduct of the affairs of life, and they try, vainly, to combine them. They fail to see that the only logical principle which is absolutely inconsistent with a certain degree of state regulation of industry is one which requires anarchy, pure and simple, and that unless they are willing to subscribe to this (and they are not) they have no *a priori* bulwark against a greater socialization of industry. They may be entirely right in their opposition to any particular proposal of the collectivists; but in all such cases the issue is one of fact, it is a question of expediency, to be determined by an examination of the circumstances of the individual case, not by a dogmatic appeal to some one *a priori* principle. Many socialists profess (and with some show of reason) to believe in individualism as much as Messrs. Spencer, Hake and company do, they simply differ from the latter as to how individualism is to be best attained. And there are others—not socialists, but men who believe that industry should be somewhat more largely socialized than it is at present—who have no quarrel with the individualist's formulation of his fundamental principle, but who feel that it is too much like the Delphic oracle to be all-sufficient for practical guidance, and who object to that arbitrary, dogmatic use of it which distinguishes its professed votaries, and which brings to mind a certain popular definition of orthodoxy—to wit, "*my doxy*." When in the volume before us Mr. Fletcher-Vane presents his own idea of what a municipal programme should be, he makes a contribution to the solution of one of the problems of the day which is entitled to be judged upon its merits, and which, in fact, seems to the reviewer to be neither better nor worse than many another: but it is absurd to claim

that his scheme has any special sanction from the natural law of equal freedom ; and when he lays down the rule that "the play which has for its hero a pickpocket" should be "forbidden public exhibition" (see p. 327), as *one of the corollaries of individualism*, he becomes grotesque. And so, when (on page 303 and elsewhere) our authors write in favor of the compulsory opening of the ports of the British colonies to duty-free goods, and the compulsory imposition upon them of "free competition in the supply of capital to labor," they may or may not be advocating a wise policy ; in either case they have a right to express their opinion — yet when their advocacy of the use of the army and navy for this purpose is put forth as a part of the great gospel of individual liberty — a gospel which requires (see p. 295) that a father shall in no wise be prevented from "bringing up a family as he likes, and from regulating his household according to his own notions," regardless of the effect upon the other members of the family of the "notions" of an ignorant and brutal parent—and when in support of their compulsory freedom they say that "to compel people to be prosperous cannot be called oppression," and coolly remark (p. 151), in reference to the protests of those who do not wish to be coerced into adopting Messrs. Hake and Wesslau's view of what is good for them, that "the unreasonable we need not heed"—we are left in a state of uncertainty whether we should most admire our authors' logic or their sense of humor.

FREDERIC W. SANDERS.

The Law of Civilization and Decay. An Essay on History. By BROOKS ADAMS. viii + 302. Price \$2.50. London: Swan, Sonnenschein & Co., Lim. New York: Macmillan & Co. 1895.

MR. ADAMS is a fair example of a certain class of economic writers who have treated history somewhat as the old theologians used to treat the Scriptures—as a sort of rusty nail box out of which they selected odds and ends of broken nails or rusty screws in order to tack some framework of doctrine together, the likeness of which was never to be found in the thought of God or man. Mr. Adams not only has a theory, but as it used to be said about Matthew Henry's Commentary, that he made even the foxes' tails point to Christ, Mr. Adams makes all history point to his theory. If the facts do not fit his theory, he does not hesitate to cut off a foot now and then or stretch a joint.